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New England Indian local and personal names that has yet appeared. Without claiming any philologic knowledge and very sensibly declining to attempt the profitless task of etymologic analysis, the author has brought together in concise grouping every important form and every notable interpretation, together with the reference to the authority, leaving the reader free to sift the evidence for himself. Unlike some others who have worked in the same field he does not go to Virginia or Lake Superior for his etymologies or imagine some improbable incident to support an impossible rendering. It cannot be too strongly emphasized that Indian etymologies depend often upon such minute or even trivial circumstances or such nice phonetic distinctions that they are seldom of value except when obtained by a trained student of the language from the recognized tribal authorities. Even when the language has been fairly well preserved, which is rarely the case in the eastern states, we can seldom be sure that the Indian form has been correctly recorded. Thus for Neutaconkanut, Dr Douglas-Lithgow gives sixty spellings, while for Winnepesaukee, to which he devotes a special chapter, he tabulates one hundred and thirty-two. When we find Woonsocket given by one writer as meaning "deep descent" and by another as "pond on a hill," or Willimantic variously claimed as "good lookout," "cedar swamp," and "where it winds about a bold hill" it is evident that one guess is nearly as good as another, and when we find Neponset wavering between "good fall," and "he walks in his sleep" we are justified in refusing to follow either, and in confining ourselves to the safer statement "meaning uncertain."

The place names of each state are treated separately. There is an extended list of general names with biographic data, a very good descriptive list of New England tribes and bands, and a linguistic appendix. In the tribal list *netops* is not a band name, but means simply "friends," in this case the friendly Sogkonate; the Wabinga of Jefferson are the well known Wappinger, distinct from the Mahican; while in the Zoquaegers we may recognize the Sokoki. The print and binding are excellent.

JAMES MOONEY.

Source Book for Social Origins: Ethnological Materials, Psychological Standpoint, Classified and Annotated Bibliographies for the Interpretation of Savage Society. By WILLIAM I. THOMAS. Chicago: The University of Chicago Press; London: T. Fisher Unwin, 1909. 8°, pp. 932. (\$4.77 postpaid.)

This is the first work dealing with the social condition of primitive races that has given the reviewer real satisfaction. "It had its origin,"

Professor Thomas informs us, "in the necessities of the classroom," and it professes to be not so much an original work as an introduction to the literature of the subject under discussion. From this point of view alone Professor Thomas has done anthropologists, particularly American anthropologists, an immense service by bringing their work before students in other fields who are still in the habit of quoting Morgan's *Ancient Society* as embodying the very latest results in anthropological investigation in America, and whose supplementary reading does not seem to extend much beyond Dobrzhoffer, Schoolcraft, Bancroft, and one or two works on the natives of Australia.

Professor Thomas divides his subject into seven parts: (1) The Relation of Society to Geographic and Economic Environment; (2) Mental Life and Education; (3) Invention and Technology; (4) Sex and Marriage; (5) Art, Ornament, and Decoration; (6) Magic, Religion, Myth; (7) Social Organization, Morals, The State. Each of these consists of from five to ten selections from leading writers in the branch under discussion, a few pages of comment, and an extensive bibliography. Lengthy supplementary bibliographies covering the various geographical areas of the world, and two excellent indices close the work. These bibliographies alone show an immense amount of painstaking research, and although marred by some unfortunate errors in proofreading, by themselves constitute a sufficient reason why the work should be in the possession of every anthropologist. An analysis of the selections entering into these show forty-five from F. Ratzel; five from A. W. Howitt; four from Herbert Spencer; three from Spencer and Gillen; two each from O. T. Mason, Franz Boas, W. I. Thomas, A. Lane-Fox Pitt-Rivers, E. B. Tylor, Edward Westermarck, and L. H. Morgan; and one each from Ellen C. Semple, W. J. McGee, William I. Sumner, H. Ling Roth, Karl Bücher, W. H. R. Rivers, Ernest Crawley, A. C. Haddon, W. H. Holmes, Ernest Grosse, R. Wallaschek, Yijö Hirn, J. G. Frazer, J. W. Powell, Hutton Webster, and William Jones. Considering the purpose of the work probably most would agree that the selections are well made, the names of all but a few of the contributors being familiar to every working anthropologist. Moreover the relative value which Professor Thomas gives these in his comments is about such as an anthropologist would place upon them, setting up as he does as standard authorities such papers as Boas' "Mind of Primitive man," and the "Algonkin Manitou" of the lamented William Jones, to whom, by the way, the work under consideration is dedicated.

To illustrate the common sense attitude which Professor Thomas main-

tains in discussing the material thus gathered together by him I cannot refrain from reproducing the following paragraphs from his introduction, hoping they may have a wide reading.

“Finally, I wish to warn the student to be suspicious of what may be called the particularistic explanation of social change. Some years ago, when it was the habit to explain everything in terms of ‘the survival of the fittest,’ an ingenious German scholar put forth the theory that the thick crania of the Australians were due to the fact that the men treated the women with such violence as to break all the thin heads, thus leaving only thick-headed women to reproduce. A still more ingenious German offered as an explanation of the origin of the practice of circumcision the desire of certain tribes to assure themselves that there should be no fraud in the collection of trophies in battle. This was assured by first circumcising all the males of one’s own tribe. Under these circumstances certitude was secured that any foreskins brought in after battle with uncircumcised enemies could not have been secured from the slain of one’s own party. Lippert, the great culture-historian, has argued that the presence or absence of the milk of domestic animals has sealed the fate of the different races, pointing out that no race without milk has ever risen to a high level of culture. He is also responsible for the suggestion that man took the idea of a mill for grinding, with its upper and nether millstones, from the upper and lower molars in his own mouth. Pitt-Rivers says that the idea of a large boat might have been suggested in time of floods, when houses floated down the rivers before the eyes of men. I think that even the eminent ethnologists Mason and McGee err in this respect when they suggest the one that ‘the hawks taught men to catch fish, the spiders and caterpillars to spin, the hornet to make paper, and the cray-fish to work in clay,’ and the other that plants and animals were first domesticated in the desert rather than in humid areas, because in unwatered regions plants, animals, and men were more in need of one another and a greater tolerance and helpfulness. In fact a variorum edition of the theories of the origins of culture would be as interesting as Mr Furness’ variorum edition of Hamlet, which, while it was not, I believe, prepared with that in view, is yet one of our great storehouses of amusement.

“Some of these theories are simply imaginative and absurd, and others are illustrations of the too particularistic. Doubtless milk is a very precious possession, but so also is iron. No race ever attained a considerable level of culture in the absence of iron. And it would be possible to name a number of things which races of high culture possess

and races of low culture do not possess. The idea of crushing, pounding, and rubbing is much too general to warrant us in saying that the idea of the mill is derived from a human mouth. When man has once a floating log, bark boat, or raft, he can enlarge it without assistance from floating houses. The growth of plant life and the idea of particular attention to it are too general to depend on any particular kind of accident, or on a desert environment. Animals follow the camp for food, they are caught alive in traps, and the young ones are kept as pets; and this would happen if there were no desert regions. Two of Herbert Spencer's great and gross errors of this character — the derivation of all the learned and artistic occupations (even that of the dancer) from the medicine-man, and the assumption that ghost-worship is the origin of all spirit belief and worship (even of the worship of animals and plants)—I have considered in Parts II and VI of this volume.

“The error of the particularistic method lies in overlooking the fact that the mind employs the principle of abstraction — sees general principles behind details — and that the precise detail with which the process of abstraction begins cannot in all cases be posited or determined. Thus the use of poison was certainly suggested to man by the occurrence of poison in nature, and in some crisis it occurred to man to use poison for the purpose of killing. And since the snake is the most conspicuous user of poison in nature it has usually been said that man gets his idea from the snake, and that the poisoned arrow-point is copied from the tooth of the poisonous snake. I have no doubt that this thing frequently happened in this way, but there are also various other poisons in nature. The deadly curare with which the Guiana Indian tips his tiny arrows is a vegetable product. The Bushmen use animal, vegetable, and mineral poisons, and a mixture of all of them, and the Hottentots manufacture poisons from the entrails of certain insects and from putrefying flesh. In short, assuming poison in nature and the arrow in the hands of man, we can assume the development of a poisoned arrow-point even if there had been no such thing as an envenomed serpent's tooth.”

By primitive people we commonly find that explanation of the existence of an object or institution accepted which is the cleverest, and correspondingly many *students* of primitive people appear to think it their duty to suggest an explanation more striking or ingenious than has yet appeared, apparently with the idea that the most ingenious explanation is necessarily the truest. Such single concrete explanations, being more readily grasped, do indeed prove especially attractive to the young and to persons with undeveloped and untrained intellects, and it is therefore

most important that this attraction be counteracted promptly in works like the present intended for beginners and as school or college text-books, in which capacity we hope to see it extensively employed.

JOHN R. SWANTON.

Yana Texts. By EDWARD SAPIR. *Together with Yana Myths* collected by ROLAND B. DIXON. University of California Publications in American Archaeology and Ethnology, Vol. 9, No. 1. Berkeley, California: University Press, February, 1910. 8°, 235 pp.

In 1903, at a time when a record of American Indian literature was still somewhat of a novelty, Jeremiah Curtin, widely known as the translator of *Quo Vadis*, published a volume entitled "Creation Myths of Primitive America." This work contains twenty-two mythological tales obtained from little known and nearly extinct tribes of North Central California, the first nine from the Wintun, and the remaining thirteen from the Yana Indians. Further than this no information is given concerning the collection of myths; names and narrators and even localities are nowhere to be found. The book contains no record of Indian speech with the exception of a few names, spelled without the use of diacritical signs and not accompanied by etymologies. Curtin's tales are impressive, and the scientifically minded among the many readers of his book must inevitably have wished that more, and more exactly and completely annotated material, might be collected from these little known tribes ere too late, and that a record might be made in the Indian tongue as well as in translation.

Dixon and Kroeber in their "Native Languages of California"¹ make it seem even more important that a record of Yana be made. These authors represent the Yana language as anomalous, showing no structural affinities with neighboring languages of the "Central California type" such as Wintun and Maidu, or indeed with any tongue of California. Yana stands out on their linguistic map of California like the white spot representing Christianity on the missionary's inky chart of China.

Dr Kroeber's "Indian Myths of South Central California"² only partially satisfied us by stating after reviewing Curtin's myths, "Dr Dixon has collected myths among the Yana, but they are as yet unpublished."

The rescuing of Yana language and lore for the future has fallen to Dr Edward Sapir, and in the volume cited above he has performed this

¹ *American Anthropologist*, Jan.-Mar., 1903, pp. 1-26.

² *Univ. Calif. Publ. Am. Arch. and Ethn.* 4, 1907, pp. 179.